BRITISH MUSEUM

Many deep CONSIDERATIONS *have been upon my heart concerning the* STATE *of* ISRAEL, *both past, present and to come, some of which I find drawings to communicate; together with some* QUESTIONS *and* ANSWERS *concerning* UNITY.

The Considerations *concerning* Israel, *are these which follow.*

1. THe pretious living State, which my soul remembreth to have been, about the beginning of the late troubles of this Nation, when *Israel* was bent to seek after the Lord, and applied their hearts to wait upon him in fastings and earnest supplications, wherein my heart hath often had the testimony, that they were accepted of him, and had many times the seal of his presence and power among them: yea my heart did truly unite with and enjoy the Lord in what was then given forth, and I can never be drawn to deny the truth and worth of that dispensation, though I know it was swallowed up by a greater desolation, soon following after, and since by the breaking forth of a more lively dispensation.

2. The over-running of that state by the subtilty of the enemy, drawing the minds of the simple and upright-hearted from the

 living

living feeling, and from the inward power of Religion, into Diſputations and Contentions about Forms of Worſhip and Church-government, which drew out the reaſoning part, and withdrew the ſpirit of the mind from feeding on its proper nouriſhment; and ſo Life decayed in the Spirit, while Wiſdom and Knowledge and Subtilty encreaſed in the Underſtanding. And ſo the upright-hearted miſſing of Life, where before they had found it, were ſcattered up and down to ſeek after it: and thoſe, who abode where they were, grew dry, barren and contentious, loſing the ſavour, ſweetneſs, meekneſs, love, and indeed whatever was living and pretious, and remained fixing their minds on that, which the Lord had departed from. Oh the darkneſs and miſery of this ſtate! O the pain of the hearts where Life was ſtirring, for want of the living God! O the death and formality of thoſe, that were dead and formal! Surely had not the Lord pittied his People in this ſtate, and appeared to them in his Life and Power (which this great deſolation made way for) it had been determined concerning *Iſrael* for ever: for Death had over-grown the generality, and Life was even gaſping and expiring in the ſingle-hearted.

3. The pretious breaking forth of the Lord (at this diſmal time, in this hour of diſtreſs and deſperate condition of *Iſrael*) in ſome hidden Veſſels, whom he had kept waiting upon him, and whom he had preſerved freſh in the ſenſe of him: to whom his appearance was very glorious, to whom he opened the ſtate of the Earth and the ſtate of his People, giving them the *Everlaſting Goſpel* to preach to the Inhabitants of the Earth, and promiſing them that his Spirit and Power ſhould go along with them, bidding them go forth to till and dreſs the Earth, and to gather his People into his Fold. And who can utter what the glory of this Light was, in its ſhining and breaking forth in their hearts! how welcome to their weary ſouls, how pleaſant to the eye of their ſpirits, how demonſtrative and ſatisfactory to their hearts! O the joy of that day (ſurely it can never be forgotten by them) wherein they ſenſibly felt the pouring down of the Spirit of Life upon them, and their hearts gathered into the boſom of Eternal Reſt, and their ſouls and bodies ſanctified and ſet apart for the Lord and his Service.

4. The

4. The contemptible means God put into their hands, to work his work by; which was not by preaching any new thing, but by directing to a *Principle*, which God had already *hid in the earth* of every man's heart, and which was to be known by its divine Nature and Light, turning against and repoving sin, testifying that this was the way the Lord of Heaven and Earth had chosen, to bring his Sons and Daughters into the Power and Glory of his Life. O what heart can receive this, what eye can see any beauty in this, but that which the Lord toucheth and openeth! I testifie (in the sence of Life) that the wisdom of man, yea the wisdom of *Israel* corrupted, cannot but despise and turn from this. Is not this the lowest of all dispensations? Is not this common to all mankind? Doth not this fall short (in its self as I may say, and as it hath formerly been dispensed) of the dispensation of the Law of *Moses* to the *Jews*, much more of the dispensation by Christ and his Apostles? Who would have looked for the Lord here! And yet this hath the Lord chosen to gather his People by, and to appear to the world in, and hath gathered the Life, Vertue and Substance of all former Dispensations into it, as those who are gathered thereby and have waited upon him therein, and felt the Nature and Power of his Life (and seen things past, present and to come) are living Witnesses of, against all the gain-sayings, thoughts and reasonings of flesh and blood.

5. The contemptibleness of the Vessels, which the Lord chose to fill with this Treasure, and to let forth this dispensation of his Life through. They were for the most part mean, as to the outward, young country lads, of no deep understanding or ready expression, but very fit to be despised every where by the wisdom of man, and onely to be owned in the Power of that Life, wherein they came forth. How ridiculous was their manner of coming forth and appearance, to the eye of man! about what poor, trivial circumstances, habits, gestures and things did they seem to lay great weight, and make great matters of moment! How far did they seem from being acquainted with the Mysteries and Depths of Religion! But their chief preaching was *Repentance, and about a Light within, and of turning to that, and proclaiming the great and terrible Day of the Lord to be at hand:*

whe rein I confeſs my heart exceedingly deſpiſed them, and cannot wonder that any wiſe man, or ſort of Profeſſors did, or do yet deſpiſe them. Yea they themſelves were very ſenſible of their own weakneſs, and unfitneſs for that great work and ſervice wherewith the Lord had honoured them, and of their inability to reaſon with man; and ſo (in the fear and in the watch of their ſpirits) kept cloſe to their teſtimony, and to the movings of his power, not mattering to anſwer or ſatisfy the reaſoning part of man, but ſingly minding the reaching to and raiſing of that, to which their Teſtimony was.

6. The bleſſing that God gave to this his diſpenſation of Life in their hands. O how did the Lord proſper them in gathering his ſcattered wandering ſheep into his fold of Reſt! How did their words drop down like dew, and refreſh the hungry thirſty ſouls! How did they reach to the Life in thoſe to whom they miniſtred, raiſing up that which lay dead in the grave, to give a living teſtimony to the living voice of God in them! How did they batter the wiſdom and reaſonings of man, making the loftineſs thereof ſtoop and bow to the weak and fooliſh babe of the begettings of Life! Eye hath not ſeen, ear hath not heard, nor hath it entered into the heart of man to conceive, what the power of Life hath wrought through them in the hearts and conſciences of thoſe, who have longed after and waited for the Lord. O the breathings and meltings of ſoul, the ſence of the living preſence of God, the ſubjecting of the heart unto the Lord, the awakening of and giving ſtrength unto his Witneſs, the falling down and weakning of the powers of darkneſs, the clear ſhining of the Light of Life in the heart, and the ſweet running of the pure ſtreams thereof into the enlivened ſouls, which hath often been known and ſealed to from the powerful appearance of God in their miniſtry! Indeed when I have conſidered theſe and ſuch like things in my heart, and narrowly marked them in my converſe with them, I have been often forced to cry out concerning them, *Truly here is man very weak and contemptible, but God very glorious and powerful.* And indeed, when at any time I looked on the man, I was hardly able to forbear diſdaining them: but on the other hand, when the eye of my ſpirit beheld the power and glory of the Lord in them, I could

could hardly forbear over-esteeming and exalting them.

7. The glory which the Lord advanced these Vessels to, since his beginning to make use of them. How hath he enriched them with gifts and abilities, and every way fitted them for the service and employment, he hath had for them! How hath he enlarged their ministry, that they who had very little to say, either by way of declaration or disputation at first, now abound with strength, and abundantly surpass the knowledge and wisdom both of the World, and of other Professors of Religion! The Lord indeed hath adorned them, putting his beauty upon them, and causing them to grow up in his strength, and in his wisdom. This mine eye hath seen and often took notice of, blessing the Name of the Lord, and praying to him for their preservation. And surely whoever he be, that hath either known himself or heard the relation of the poverty of these young striplings, when they first came forth in the Power of the Lord, how empty in themselves they then were, how sensible they went up and down of their own weakness, how little they had to say to people, that came to observe them and enquire of them, how afraid they were to be drawn from their watch, at what a distance they stood from entring into reasoning about things, I say, he that did know and doth consider this, and shall also behold how the Lord hath advanced them since, making them mighty and honourable with his gifts and abilities (with the beauty whereof the very man flourisheth, to the sight of every eye that is in any measure truly open) cannot but acknowledge the change to be wonderful.

8. I have had the sence and consideration of this also in my heart, That their danger is now greater, then when they were poorer, weaker, and not so enriched and gifted by the Lord. The enemy is very subtil and watchful, and there is danger to *Israel* all along, both in the poverty and in the riches; but the greater danger is in the riches: because then man is apt to forget God, and to lose somewhat of the sence of his dependance (which keeps the soul low and safe in the Life) and also to suffer somewhat of exaltation to creep upon him, which presently in a degree corrupts and betrays him. *The heart that is in any measure lifted up in its self; so far it is not upright to the Lord.* Let every

every one feel this, waiting to be preſerved, and praying for thoſe who are moſt beautified, and advanced by gifts and abilities from the Life, becauſe in this reſpect (and at this time) their danger is greateſt. When *Iſrael* is poor, low, weak, trembling, ſeeing no lovelineſs nor worthineſs in himſelf, but depending upon the meer mercy, and tender bowels of the Lord in the free Covenant of his love *&c*, then is *Iſrael* ſafe. But when he hath a being given him in the Life, and is richly adorned with the ornaments of Life, and come to have the power it ſelf in his hand to make uſe of; then is he in more danger of becoming ſomewhat of himſelf, and of forgetting him that formed him (being apt to make uſe of his gifts without ſuch an immediate ſence of the giver, as he had in his trembling and weak eſtate) and ſo of departing out of that humble, tender, abaſed, contrite ſtate and temper of ſpirit, wherein he was ſtill preſerved.

9. This alſo hath been manifeſt to me, and deeply impreſſed on my ſpirit all along, That the Lord may, if he ſee good, ſuffer ſome great and eminent ones to fall in *Iſrael*. Man may forget himſelf, and the Lord may let out temptation upon him, and ſuffer it to enter, that he may bring him to the ſence and feeling of his weakneſs again. Yea, thoſe who have felt the power of the Lord in and through an inſtrument, may give more to the inſtrument than belongs unto it, and ſo put the Lord upon recovering the honour due to him, which is miſplaced and miſapplied to that, which is but his inſtrument. This is the Lord's day (the Light thereof is his, the Life his, the Power his) and the glory thereof will he not give to another. If therefore any man, in this day, ſhall take to himſelf what belongs to the Lord, or any other ſhall give it him, the Lord will not ſo loſe it, but will find out a way to recover his own: And happy is the man, who lieth continually perfectly-abaſed before the Lord, aſſuming nothing of the Lord's to himſelf, nor attributing any thing of the Lords to another, that the Lord alone may be exalted every where. And let all gifts ſerve the Seed, and its riſing over all gifts be waited for, that the Life every where may have its due, being lifted up over all.

10. I have had a deep ſence of this alſo, That if the Lord ſhould ſuffer ſuch a thing to fall out among us, it may cauſe a great

great ſhaking and ſhattering in *Iſrael*. Surely I may ſay, it would come very unexpectedly and unſuſpectedly to many; and ſo ſuch perſons would be ſurprized with it, and not at all prepared for it. Alas, who could ſuſpect (feeling perſons ſo eminent in the power, and ſo exerciſed and skilful in the way and paths of righteouſneſs, and ſo able to inſtruct others therein) that they could poſſibly fall in any degree, from the Truth and Power of Life! And yet they are not free from temptation: and if they be confident of their own ſtrength, and forget the tender hand of the Lord, he may ſuffer a temptation to enter them, which preſently begets a ground for evil weeds to ſpring up in, and for blindneſs, and hardneſs, and error from the pure Power to creep in at.

O dear Friends, who know the pretiouſneſs of Life, and deſire the preſervation of the Lord in your ſeveral conditions, Let us fear the *Lord* and his goodneſs to us, remembring what a low ebb we were at, when the *Lord* viſited us, and how freely he viſited, and how freely he daily preſerveth, that we may not be hardened or lifted up againſt the World, or againſt any ſort of Profeſſors, but may magnifie the grace which hath made and keepeth up the difference between us and them, praying to the *Lord* for them, and watching for the hour of his mercy to them, exerciſing all manner of ſweetneſs and meekneſs and long-ſuffering towards them in the mean time, alſo pittying and bearing with all the tempted ones among our ſelves, as ſuch who are ſenſible that we alſo may be tempted, and that underſtand the ground why we fall not by the temptation.

What ſhall I ſay more? There are three *Queries* appearing in my view, in relation to this thing, which the hearts of ſome may deſire ſatisfaction about, to which I find ſomewhat in way of anſwer ſpringing up in me.

Querie 1.

How may a man, whom the Lord hath exalted by gifts and ſervices to him, be preſerved from falling?

Anſw.

1. There is that which waiteth to preſerve, & is ſtill ſtretching forth

forth its hand to keep to its ſelf that which it hath gathered, which being hearkened and yeelded unto in its diſcoveries and warnings, will not fail to deliver the ſoul from the danger and ſnares of every condition.

2. There is the free mercy and love of the Covenant, wherein the ſoul may find help and pity, although it ſhould be ſomewhat tainted and entangled with the ſnares of the enemy.

3. There is a proper frame or ſtate of ſpirit, to wit of humility and brokenneſs, which is fit for *Iſrael* in every condition, but more eſpecially when he is exalted in the dominion and power of Life, and honoured with great gifts and ſervices for the Lord. In this *Iſrael* is ſafe : and happy is he, who is not ſuffered to abide in any degree of exaltation of ſpirit, but is brought down again (through the tender mercy and love of the Lord) into this, though by the buffetings of Satan.

Querie 2.

How may the little ones, if the Lord ſhould ſuffer one or more (of ſuch as have been very eminent in his ſervice) to decline and fall, how may they be preſerved from falling with him or them?

Anſwer.

Keeping to the meaſure of Life in the particular, and not valuing others, by an apprehenſion concerning them, but onely knowing and honouring them as they are felt and diſcerned in the Life, this will preſerve every particular (that is thus ordered) from being tainted with any of their ſnares or deviations. O *Iſrael*, O little Babes, *Know no man after the fleſh, but the Lord alone in his living Spirit.* For man is but a veſſel, wherein the Life may appear or diſappear at pleaſure; and the Lord is not engaged to make uſe of man in his ſervice, further then he ſeeth good. The Lord may appear where he hath never appeared before, and he may not appear where he hath hitherto appeared very frequently and powerfully. O know the Life in thine own heart, that is to be the Judge in thee concerning the appearances of Life in others. If that judge not, be ſtill and ſilent in thy heart,

heart, waiting for its judgement: when that judgeth, let all thy thoughts and reaſonings be bowed down under it. Let man have no more than his due, while the Lord pleaſeth to make uſe of him; and to ſuch there will accrue no great ſhaking or dammage, when the Lord layeth aſide any of his own inſtruments. But if any thing but the Life judge, it will ſtill either be ſetting up or throwing down man, whereby there will come loſs on either hand in the iſſue, to all ſuch who thus act.

Querie 3.

How may any ſuch, as have fallen from an high and glorious ſtate in the power and dominion of Life, be again recovered?

Anſw.

Indeeed this is a very difficult thing: not becauſe the Mercy and Power of the Lord is at a loſs to or concerning man in this ſtate, but becauſe this condition ſets a man's ſpirit at ſo great a diſtance from the uſe of that remedy, which the Lord hath appointed for man's recovery. It is very hard to bring ſuch an one to the ſence of his loſs (whereby the depth of his fall might be prevented) until he be gone very far: and the farther he goes in his declining from the Life, the harder will his recovory be. Again, It is hard for ſuch an one to become ſo poor, and lye ſo low and ſo long at the foot of God's grace, as alſo to be contented to be ſo laid aſide and not made uſe of, as the Spirit of the Lord may judge neceſſary for him, to bring him into a perfect abaſement of ſpirit, and to work that perfectly out of him, whereby the enemy now entred to betray him: yea the judgement of the Lord (the righteous and ſevere judgement of the Lord) is hard to be born in this ſtate; and it is much, if ſuch a Veſſel do not break here, in its new forming on the wheel. Yet that which boweth before the Lord, being willing to be ſmitten and abaſed by him, and to lye under his correction and judgement his ſeaſon, even until he ſay it is enough, the Lord will without doubt reſtore into his favour, if not alſo into the honour of his ſervice again.

Object.

But ſome tender heart may ſay (which feeleth many weakneſſes, much unbelief and the danger of falling daily) if this be true, O what will become of me! If ſuch as theſe be liable to fall, and to fall ſo dangerouſly, how ſhall I ſtand! I was wounded enough before with the ſence of mine own condition, but this affrighteth me much more.

Anſw.

O tender heart, the enemy may make uſe of this to trouble and afflict thee, but it was not ſo intended by the *Lord*, who is very full of unutterable bowels, and who hath a day of bowels for thy ſtate: yea his day, which hath already dawned, is ſo dawning, as to reach thee. The *Lord* hath not yet done gathering his ſcattered ſheep, nor yet ſhown the utmoſt skill he hath, either to gather or to preſerve: and the ſtate of the weakeſt, under the preſerving power of the *Lord* is ſafe. Great are the diſeaſes of *Iſrael*, great is yet the loſs of ſcattered ſouls, which as yet know not the call of the ſhepherd; and if at any time they do feel a touch thereof, are eaſily reaſoned again out of it, and driven back by the thoughts of their own hearts. O great, great alſo is the skill of the ſhepherd, and his hand very tender, which the *Lord* is putting forth for the help of theſe, bleſſed be his Name. And as the condition of theſe needs and requires that from the nature and ſoul of the *Lord*, which the conditions of others do not require: So the nature of the *Lord* hath mercy and love in it to anſwer their ſtates, and will give it out in his day and ſeaſon; O let none be offended thereat. *Let* no eye throughout all *Iſrael* be evil, becauſe the *Lord* is exceeding good. If he pleaſe to kill the *fatted Calf*, and ſet it before his *Prodigal Son*; let none that have walked faithfully with him in any diſpenſation, be offended thereat: but rather let all (in whom is *Life*) ſtand ready to ſhout at the iſſuings forth of love and mercy, in the varieties of the diſpenſations thereof, according to the need and capacity of every ſort of Veſſels, prepared by the *Lord* to receive it. Therefore, *O thou afflicted, toſſed*

tossed with tempest and not comforted, thou shalt know and feel this from the *Lord*, that he knoweth how to bring home his consolations to thy soul, and to cast thee into the mold of his *Life*, and bring thee forth in the power of his righteousness; and that he needeth not to find any worthyness or righteousness in thee: for he can create and make room for it in thy heart, yea he can begin, carry on, and perfect his work in thee for his own Names sake. And to thee, O broken soul, I cannot (so much) say, *Do this or believe this; but rather, The Lord will work in thee, yea the Lord will quicken Faith in thee, and raise up his own Nature from the Seed of his own Life, which he himself hath sown in thy inward parts, and will not fail to preserve.*

Besides, this broken state of thine (wherein the vileness and weakness of self is daily felt, with the exceeding great need of the *Lords* preserving power and mercy) is a safe state, towards which, that which (alone) preserveth is continually issuing forth in the bowels of its tenderness. And though thou dost not see the love of the *Lord* and his tender care over thee (and so wantest the comfort of thine own condition;) yet it is never a whit the less in the heart and spirit of the *Lord* towards thee: and in divers respects, I may say, it is better for thee at present to want the sight of it. I am satisfied in my heart concerning the nature and ways of the *Lord*, and I know there is that Mercy in him, which my soul crieth for; and that it is not onely treasured up, but about to be issued forth towards those for whose sakes the cry is unto him for it. *The Lord will arise and have mercy upon Sion, even upon the mourners and distressed ones in Sion; he will say to them who are of a fearful heart, and mourn bitterly because of their unbelief* (finding themselves as unable to Believe now for Righteousness, as ever the *Jews* were to Work for it) *be strong, stand still, wait on me your God, behold my righteousness is ready to be revealed, and I am bringing that faith with me which ye want, to give your souls the enterance into my Promises, and into my Divine Nature promised. Ye are my Lambs, and my bosom is for you, and thither will I gather you; yea, ye have already conceived and are with young, though ye know it not, and I will lead you on gently in a way that ye cannot nor never shall know, as ye would know it, but shall not want or miss of that knowledge thereof, that I*

see good for you. I will beget a deeper Life in you, and bring it forth after a deeper way of dispensation, than ye have yet been acquainted with, or than your understandings can comprehend: but in the death which I am bringing upon you, and in the travelling pangs which ye shall feel in your hearts, shall it spring up in you and be brought forth. O dear *Lambs*, mind the quickenings of *Life*, and the savour and sence which the *Lord* begets in the heart, and let the outward knowledge (even of what ye have had experience) go, but as the *Lord* quickens it: and mind not the noises of thoughts and reasonings about things, which the soul's enemy will be striving to fill you with and batter you by; but sink down from these, and wait to feel that which lyes beneath them, in the free nature, life, vertue, power and motions whereof alone is your soul's salvation: and if ye cannot receive the sence of this direction at present, wait on the *Lord* either for it, or for what other manifestation or tender help he shall please to give forth unto you.

Some Questions and Answers concerning Spiritual Unity.

Quest. 1.

WHat *is Spiritual Unity?*

Answ.

The meeting of the same spiritual nature in divers, in one and the same spiritual center or streams of *Life*. When the spirits or souls of creatures are begotten by one Power into one *Life*, and meet in heart there: so far as they thus meet, there is true Unity among them.

Quest. 2.

Wherein doth this Unity consist?

Answ.

In the *Life*, in the Nature, in the Spirit wherein they are all begotten

begotten, and of which they are formed, and where their meeting is. It consists not in any outward or inward thing of an inferiour nature, but onely keeps within the limits and bounds of the same Nature. The doing the same thing, the thinking the same thing, the speaking the same thing, this doth not unite here in this state, in this nature, but onely the doing or thinking or speaking of it in the same *Life*. Yea though the doings or thoughts or words be divers, yet if they proceed from the same Principle and Nature, there is a true Unity felt therein, where the *Life* alone is judge.

Quest. 3.

How is this Unity preserved?

Answ.

Onely by abiding in the *Life*, onely by keeping to the Power and in the Principle, from whence the Unity sprang, and in which it stands. Here is a knitting of Natures, and a fellowship in the same spiritual center. Here the divers and different motions of several members in the body (thus coming from the *Life* and Spirit of the Body) are known to and owned by the same *Life*, where it is fresh and sensible. It is not keeping up an outward knowledge (or belief concerning things) that unites, nor keeping up an outward conformity in actions, *&c.* for these may be held and done by another part in man, and in another nature; but it is by keeping and acting in that, which did at first unite. In this there is neither matter nor room for division: and he that is within these limits, cannot but be found in the oneness.

Quest. 4.

How is this Unity interrupted?

Answ.

By the interposition of any thing of a different nature or spirit from the *Life*. When any thing of the earthly or sensual part comes

comes between the Soul and the Life, this interrupts the Soul's unity with the Life it ſelf, and it alſo interrupts its unity with the *Life* in others, and the unity of the *Life* in others with it. Any thing of the man's ſpirit, of the man's wiſdom, of the man's will, not bowed down and brought into ſubjection, and ſo not coming forth in and under the authority and guidance of Life, in this is ſomewhat of the nature of diviſion: yea the very knowledge of truth and holding of it forth, by the man's wiſdom and in his will, out of the movings and power of the *Life*, brings a damp upon the *Life* and interrupts the Unity; for the *Life* in others cannot unite with this in ſpirit, though it may own the words to be true.

Queſt. 5.

How may this Unity be recovered, if at any time decaying?

Anſw.

In the *Lord* alone is the recovery of *Iſrael*, from any degree of loſs in any kind, at any time, who alone can teach to retire into and to be found in that, wherein the Unity is and ſtands, and into which diviſion cannot enter. This is the way of reſtoring unity to *Iſrael*, upon the ſence of any want thereof, even every one through the *Lord*'s help retiring (in his own particular) and furthering the retirings of others to the Principle of *Life*, that every one there may feel the waſhing from what hath in any meaſure corrupted, and the new begetting into the power of *Life*. From this the true and laſting unity will ſpring amain, to the gladding of all hearts that know the ſweetneſs of it, and who cannot but naturally and moſt earneſtly deſire it. O mark therefore, The way is not by ſtriving to beget into one and the ſame apprehenſion concerning things, nor by endeavouring to bring into one and the ſame practices; but by alluring and driving into that, wherein the Unity conſiſts, and which brings it forth in the Veſſels, which are ſeaſoned therewith and ordered thereby. And from this let all wait for the daily new and living knowledge, and for the ordering of their converſations and practiſes in that *Light* (and drawings thereof) and in that ſimplicity and integrity of heart, which the Spirit of *Life* at preſent holdeth forth and worketh in them; and the *Life* will

will be felt, and the Name of the *Lord* praiſed in all the tents of *Jacob*, & through all the habitations of his *Iſrael*: and there will be but *one heart, & one ſoul, and one ſpirit, and one mind, and one way and power of Life*: and what is already wrought in every heart, the *Lord* will be acknowledged in and his Name praiſed, and the *Lord*'s ſeaſon contentedly waited, for his filling up of what is wanting any where. *So the living God (the God of Iſrael, the God of everlaſting tender bowels and compaſſions to Iſrael) fill the veſſels of his heritage with his Life, and cauſe the peace and love of his holy Nature and Spirit to deſcend upon their dwellings, and to ſpring up powerfully in them towards his living Truth, & towards one another.*

And let all ſtrive to excel in tenderneſs, and in long-ſuffering, and to be kept out of hard and evil thoughts one of another, and from harſh interpretations concerning any thing relating to one another. Oh this is unworthy to be found in an *Iſraelite* towards an *Egyptian*, but exceeding ſhameful and inexcuſable to be found in one brother towards another. How many weakneſſes doth the *Lord* paſs by in us! how ready is he to interpret every thing well concerning his Diſciples, that may bear a good interpretation! *The Spirit*, ſaith he, *is willing: but the Fleſh is weak*. When they had been all ſcattered from him upon his death, he did not afterwards upbraid them, but ſweetly gathered them again. O dear Friends, have we received the ſame Life of ſweetneſs! Let us bring forth the ſame ſweet fruits, being ready to excuſe, and to receive what may tend towards the excuſe of another in any doubtful caſe; and where there is any evil manifeſt, Wait, O wait to overcome it with good. O let us not ſpend the ſtrength of our Spirits, in crying out of one another becauſe of evil, but watch and wait where the mercy and the healing vertue will pleaſe to ariſe. *O Lord my God, when thou haſt ſhewen the wants of Iſrael in any kind ſufficiently (whether in the particular or in the general) bring forth the ſupply thereof from thy fulneſs, ſo ordering it in thine eternal wiſdom, that all may be aſhamed and abaſed before thee, and thy Name praiſed in and over all.*

ISAAC PENINGTON.

THE END.

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